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ANIMAL WORSHIP AMONG THE CHINESE.*

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ANCIENT Egypt had her sacred beasts and birds, reptiles and fishes which the gods loved or in which they dwelt. The Hindus have their sacred bulls which they revere and worship. The Chinese have a large number of animals which they regard with superstitious reverence and to some of which they pay divine honours.

The Sz-ling. From ancient times they have revered the fabulous dragon, unicorn (*ch'i lin*) and phoenix, also the tortoise. These are commonly called the *sz ling*, or four intelligent creatures. The dragon is the king of the scaly tribes, is the rain-god, and has his home in the sea. The unicorn is the king of beasts, but it is rarely seen. Its appearance heralds the birth of a sage. The phoenix is the king of birds. It only appears when a sage ruler occupies the throne. In the days of the good kings Yao and Shun it gamboled in the palace court. The tortoise is the chief of the "mailed" tribes. It lives on air and attains an immense age. From early times the Chinese have looked upon it as a divine or spiritual thing, honoured it with sacrifices and worshipped it. Yet they say it has no fearsome and uncanny ways.

The Wu tu and insects. Snakes, centipedes, scorpions, lizards and toads are called the *wu tu*, or five poisonous creatures, and are occasionally worshipped. The insect tribe in general is also given among the eight objects worshipped at least once a year by every district magistrate. Probably, however, in this case it is the Insect-king or *Ch'ung-wang* that is the object of worship, not the insects.

* This paper was written at the request of the Folk-lore Society.

The hare. A Buddhist legend tells how a hare, loving others better than itself, rushed into a fire to furnish them with food. Indra moved by such great love, transferred a bit of the flesh to the moon, where it became a living and immortal hare. The obvious resemblance, as the Chinese think, of the shadow in the moon to a hare, is strong confirmation of this story. Annually on the 15th of the 8th moon the harvest-moon offerings of cakes and other things are presented to the moon-hare, and to clay images of the hare, by every Chinese family.

The five animal genii. Snakes excepted, the animals mentioned are very little regarded by the people and have little or no place in their daily life and thought. But there are five common and very insignificant animals which have attained the dignity and importance of popular gods. Their pictures hang in thousands of homes and are daily honoured with incense, offerings and prostrations. These five animals are the fox, weasel, hedgehog, snake and rat. Fox and snake worship is of ancient date and is very widespread. But to what extent weasel, hedgehog and rat worship prevails in other parts of China, I do not know, I can only speak of the north, more particularly of Peking and its neighbourhood.

Animal worship springs from Taoism. Animal worship derives but little support from Confucianism. It has no place in the classics, and the drift of Confucian teaching is against such superstition. But from Taoism it springs naturally, and finds in that system a congenial nursing mother.

Spirit and matter one. According to the Taoist view of things there is no essential difference between spirit and matter. Spirit is only etherealized matter, and matter is only spirit in a grosser form. There is no impassable gulf between them. The difference is one of degree not of kind. If we could only discover the philosopher's stone, or drink a draft of the elixir of life, this natural body would become a spiritual body, and this mortal would put on immortality. The old alchemists of China laboured hard to discover this precious substance. Generation after generation grew old in the search and died without the sight. But faith survived failure. Every good Taoist still believes that hidden away somewhere in nature is this wonder-working *hsien tan*, and that a heaven-sent sage will some day find it.

Bodily exercises. Meanwhile we need not be idle. Bodily exercises wisely directed will work wonders. We can refine our grosser parts and gradually transform them into spiritual things. We may become gods and genii. What is possible to man is possible to all living things. The process may be slow, but it is only a question of time.

Time an important factor. Time is an important factor, and hence the longing for longevity. Long life alone brings about important changes. The old gnarled tree which has weathered the storms of ages is a mere tree no longer; it is half divine and becomes the dwelling place of ghost or god. There is an old locust tree, *Sophora Japonica*, in the west city Peking which the Chinese worship, calling it *Huai ta lao ye*, Old Father Huai.

Any animal which can cheat death for a sufficiently long time becomes a semi-spiritual thing, and acquires extraordinary powers. An old fox or snake or lizard is altogether a different creature from a young fox or snake. The young one is simply an animal, while the old one is half a god more or less, generally able to assume any form it pleases, knows how to wield the forces of nature and to control the fortunes of men.

Time and effort combined. But effort must be added to age in order to attain the highest results. When the mind is bent on one object and appropriate means are persistently used for a lengthened period, there is no height such an individual cannot scale, no glory he cannot win. The gates of paradise will open at his approach and he may take his seat a god among gods. The Buddhas have attained their peerless state by self-culture continued through numberless births, animal and human. Lao chün and many other gods gained immortality and divinity by long self-purification.

Metempsychosis. It is probably out of such natures as these that animal worship has grown. The Buddhist doctrine of metempsychosis, a doctrine by the way very much older than Buddhism, has also greatly stimulated its development. The Buddhist does not confound spirit and matter as the Taoist does; but he regards all life as one. There is no essential difference between gods, men and animals. These distinctions are only accidental. The soul is the same in all.

The five animal genii. Here in North China it is commonly believed that the fox, weasel, hedgehog, snake and rat have learned the secret of immortality, can transform themselves into genii, and that they wield divine powers. The process of transformation or sublimation is very slow. They have to toil for about six hundred fairy years before they become immortal. But as a fairy year is only fifty days, the period is not so long as it seems, being only about eighty years as we reckon time. After the sublimation has reached a certain stage they can take possession of men and women. This seems to be one of the essential steps in the process, and is the pledge and earnest of coming godship.

Possession. Cases of supposed possession are quite common in the country. The possessed person, who is generally a woman, entirely loses her individuality and becomes the mere instrument of the possessing animal, just as a mesmerized person becomes the tool of the mesmerizer. If a fox, the woman disowns her own name and calls herself by one of the fox's fairy names, and displays the habits of the fairy fox. If a hedgehog is the possessing animal, she calls herself by his honorific title and exhibits his characteristics. Strange to say nearly all possessed persons show a liking for whiskey. I heard of a respectable young woman a short distance south of Peking, who was possessed by a monkey. She called herself *Housan*, monkey the third, and while under possession would swallow whiskey in endless quantities; without showing any signs of drunkenness she could drink the oldest toper under the table.

Possessions various. Possessions are for various lengths of time. Some last till death, others pass away after a year or two, while others are for brief, but recurring, periods. Mostly, possessions are free from bodily pain; but not always. Sometimes the unhappy victim suffers unutterable torture which no medicine can relieve. These, however are usually cases of revenge. The possessing spirit has been offended.

Powers. The possessed persons while under miraculous possession are generally endued with extraordinary powers. Some are seers and can foretell the future. Persons showing this gift often drive a good trade in fortune-telling. Others have wonderful powers of healing and do a good thing as doctors. It is not usually necessary that they should see their patients or be told their disease. They fall off into a trance-like state or are seized by a wild frenzy in which they see everything and announce the needed remedy. There are also numbers of professional mediums who can induce possessions at pleasure.

The genii bring good luck. Good luck usually comes to a family when one of the genii visits it. But that depends. The members of the family must be careful to show due respect to the possessed person and to the class of animals represented. Any disrespect would bring on calamity. Many are the instances of families growing suddenly rich because a fox, snake or hodgehog has taken a fancy to one of its members. On the other hand many wealthy families have come to speedy ruin for neglecting these uncanny visitors.

Can assume any form. When the transforming process is about completed, these animals can instantly assume any form they like. They can adapt themselves to any circumstances and to any

emergency, like the witches in western lands. To suit the occasion they are old grey bearded men, bent and wrinkled with age, or bewitchingly beautiful maidens charming the eyes and warming the hearts of all beholders.

Are the gods of wealth. These animal-genii are believed to exercise great influence over human affairs. They can give prosperity and they can bring ruin. The country side is full of stories of sudden wealth and as sudden poverty coming upon families through these mysterious beings. Hence they are regarded especially as the gods of wealth, and in pictures are always represented with a shoe of silver in their hands and the fabled wealth-collecting *pan-chü pao p'en* at their feet. The little shrines built as shelters for these animals in a corner of most threshing floors and gardens are called *ts'ai shen fang* "house of the wealth-god" or shrine of Plutus. I am told that in many houses a room is set apart for these animals and that offerings of food are constantly made to them. A Chinaman worships wealth and anything that brings wealth. Riches comprehend all other blessings. Money is current coin on earth and in all other worlds; it is a passport to palaces here and to paradise hereafter. To get it he is quite willing to bow down and worship foxes, weasels, hedgehogs, snakes and rats.

Penchant for old temples. These animals have naturally a liking for old temples. There they can make their lairs, and living undisturbed grow old and fat. By and by some priest or rustic sees them. His heated imagination greatly exaggerates their size and magnifies any supposed peculiarities in their appearance and movements. The story rapidly spreads through the neighbourhood that one of the immortals lives in such and such a temple. Soon people from far and near come to offer their incense and their prayers. The sick come for healing and the unfortunate for help. Their prayers are answered, and the fame of the Immortal fills every month.

Delight in and reward human worship. These animal genii greatly delight in the worship of man. Those that have not yet reached full immortality are greatly helped by incense and prayers. Those that have already attained, enjoy the homage and realize the blessedness of their high estate. Thus honoured, they are bound to make adequate return to their mortal worshippers. Miracles and marvels soon appear. If a basin of water be placed before the shrine, one drop of it will heal any disease whatsoever. This is called *chu sheng shui*, producing holy water. Pills are dropped from the skies by invisible hands which are a panacea for all ills. This is called *lao hsien wan*, dropping fairy pills.

More worshipped than the gods. The fame of many even large temples is mainly due to the presence of some fox, snake, hedgehog or weasel. These animals are more worshipped at the present time than the most popular gods. In some sects, such as the *T'ai shang men*, a picture of the Sz Hsien or "Four Immortals" hangs in every home and is the chief object of worship. I am told also that every house or court in Tientsin and neighbourhood has a shrine to the Wu ta chia, "The five Great Families." These animal genii are really believed in while the idols are regarded with doubt. The people constantly say that they *Chang cho hsien chia kuo jih tsz*, and *kuo hsien chia ti jih tsz*—"We depend on the genii for our bread"! "We live by the bounty of the Immortal Family."

The four Immortals and Five Great Families. In Peking and neighbourhood only the fox, snake, hedgehog and weasel are worshipped. They are called Sz hsien, "the four genii" or "four immortals." In Tientsin and other places the rat is added and they are there called the Wu ta chia or "Five Great Families." These five animals form the well known pentalogy *hu, Huang, po, lin, hui*. Collectively they are commonly spoken of as *ye chia*, *patres concripti*, or (with many apologies to Lord Salisbury), the Houses of Lords. They are also called *hsien chia*, Fairy Family or Genii.

Represented as mandarins. These animals when intended for worship are always represented as grave looking Chinese mandarins with red, blue and white buttons. Any allusion to their animal character would be extremely offensive and bring down a curse. No likeness but that of man is fit to represent these immortals. I have seen, however, one picture in which there was a patch of colour on the breast something like the original animal; and I have heard of pictures in which the colour of the jacket told the secret of their birth.

Why these five? But why have these five animals in particular been chosen? It is a curious selection! Weasels, hedgehogs and rats are unlikely gods. The Chinese say it is no arbitrary choice of theirs but a necessary deduction from observed facts. Many of these animals are known to live to a great age and they must therefore have discovered the secret of life. They have uncanny ways and can change their forms at pleasure, they have been seen to do so times without number. They can and do constantly take possession of human beings and in that state foretell events, cure diseases and do many other wonderful things. Persons who have killed or injured these animals have generally suffered grievously in consequence; while those who have honoured them greatly prosper.

These are the Chinaman's reasons; and if we allow the facts, we must admit the inferences.* But how are we to account for the supposed facts?

(To be continued.)

- * Mr. Herbert Spencer maintains that animal worship originated in the belief that the spirits of deceased chiefs and ancestors had passed into certain animals. This may account for the worship of individual animals but not for the worship of whole classes. Moreover, why should any human soul have a partiality for weasels and rats? The theory does not account for the superstitions described in this paper, nor does it seem consistent with them. It is true that these animals frequently inhabit grave mounds. But so do other animals about which no such superstitions exists.

HISTORY OF THE MANCHURIAN MISSION.*

By REV. JOHN ROSS.

ARRIVING in the Autumn of 1872 in Chefoo, it was agreed by the brethren that as there were so many missionaries in that port, and only a medical missionary, with no prospect of another, in the port of Newchwang, I should cross the gulf. We found the physical condition of the place no bad illustration of its spiritual state. No tree was then visible from the river, while the few brick houses were striking as exceptions to the general mind. The Customs and the opium-selling Jews possessed the only decent foreign houses, the Consuls, doctor and merchants living in one storied houses flush with or under the level of the dead plain of unsavoury mud. An agent of the Scottish Bible Society, Mr. Murray, was the only man actively employed in Christian work, so that it was not surprising that no Chinaman was then interested in Christianity except those connected with Romanism, who of course were beyond our ken. Believing that the greater number of centres for preaching the gospel the further would knowledge of it extend, and therefore being resolved from the first to carry the work out into the province as soon as practicable, I travelled within my first half year to the Capital—Mookden—to see for myself the character of the country. I had before that gone to Kaichow.

A boys' school was started in the port of Newchwang as the speediest way in which I could get Christian truth conveyed to some of the people. A chapel was opened in 1873, and my Chinese teacher, a Christian from Tungchow, preached daily there till I was able to join him. The chapel was a shop in which a murder had

* Read at Annual of Conference United Presbyterian Church of Scotland Mission, Mookden, April, 1887.

been committed, hence the possibility of renting it, for no Chinaman would occupy it, and any which a Chinaman was willing to rent would not be given to the foreigner for a chapel. Preaching apparently laid the ghost, for after fully a year's possession the house was taken from us and the only way in which another could be secured was by purchase. The opening of the chapel is noteworthy inasmuch as it brought forward as enquirers three men who came to my house daily to read a portion of scripture and listen to explanations of it in my limited Chinese. One of these lives but has not made that advance in Christian knowledge which one would naturally expect; the other two have departed—one of them was "Old" Wang.

In this same year, 1873, a native of Da-ping-shan—great Flat Hill—who carried on merchandise with the junks on the river became somehow acquainted. He informed me that his native village was suffering from famine after a succession of three bad harvests. In that winter whose keenness I have not seen surpassed, when 35 men were frozen to death in Newchwang in one night, the people of Da-ping-shan were scouring the country side for stumps of grass and roots of millet stalk with which to boil grass-roots dug up painfully out of the frozen soil and mixed with elm twigs for food. Seeing in the enthusiasm of "Old" Wang, though then very ignorant, a promising instrument for carrying on the work, I collected about \$100 in Newchwang and got as much more from Scotland, with which quantities of millet were purchased for the famishing. This step was taken as the famine seemed a providential opening into the country, for it was then not possible anywhere to rent a house. Even in Da-ping-shan I could not rent, but a house was gladly mortgaged of the hungry owner in which some of the grain was stored under charge of Wang, who had certain directions as to its distribution. The very poorest were to have some millet sent to their homes on application and proof of necessity. But the main object was an attempt to induce boys and girls to form a school where they should be fed on condition of staying there during the day and receiving an education. A teacher was engaged, but for two months neither did applicant appear for grain for their homes, nor came a scholar to school. It was afterward told me that the people believed I had some infernal design to get them all into my power, and that this design was baited with what they lacked and needed most—grain. At length some men—four or five—came to the conclusion that whatever design was laid to inveigh them it could not be worse than death, which certainly awaited them before winter passed if they had to rely solely upon

themselves. These applied, got their measure of unhusked millet per man per month. Others seeing no immediate ill effects, followed their example, and soon the school was full and no one died of starvation in the village.

At first I left Wang alone to become fully acquainted with the people before I ventured among them. By and by I went out once a week, making it a point to ride the twelve miles every Wednesday, when a crowded house of men, women and children listened probably with more wonder than intelligence to what I had to say to them. Under Wang's instruction the children soon became iconoclastic, their faith growing sufficiently ardent to break the images in the public temples of the village. Ere long it was reported that not only were there several believers, but that half the village had renounced all faith in idols. Within a year there was only one man, and he a notorious gambler as bold as ignorant, who had a good word to say of idols; and those there reputed wealthy landlords were friendly to Wang and some of them diligent enquirers. Several men and women were baptized. Some died believers who were not baptized. Of these there were two young women whom I specially remember on account of their earnest faith and consequent fearlessness in death. The school was so large that it had to be divided into two, a boys' and a girls' school.

This action in Da-ping-shan was reported all over the south of the province, and helped greatly to remove the deeply seated prejudice against the foreigner and his religion. Indeed I regard it as the key which opened the province, for thereafter in all the villages round about, a house could be as easily rented as formerly it was difficult. Indeed I had taken one in the city of Kaichow close to the Yamen, believing the Irish mission would take up the north, and I therefore started to work the south. Before the lapse of many months our Irish friends published their desire to occupy the western route toward Peking, and thereupon, having obtained the permission of the Board, I moved northward. Abandoning Kaichow though there were crowded audiences and no opposition, I took a small chapel in Haichung city and another at the "Great Stone Bridge," to both of which places I went regularly, but less frequently than to Da-ping-shan.

My object now being to gain a footing in Mookden I sent the only Mahomedan convert of the mission, formerly a school teacher, to that city as colporteur and with instructions to be on the outlook to secure a small shop on any public street as chapel. He did ultimately secure a house belonging to one of the Manchu princes in Peking. It was directly west from the west gate of the palace, but

was in so dilapidated a condition that no one would rent it for any business whatever. It was about 20 feet square. The rolling mud floor stood fully a foot below the level of the lowest part of the outside street, and the low roof was supported by a dozen posts scattered irregularly over the room. But disreputable though it was I was gratified with the possession of anything with a roof over it. As I could not trust the Mahomedan convert, who did not turn out as well as his friends could wish, Wang was withdrawn from Da-ping-shan and sent to Mookden to take charge.

Meantime important changes had taken place in Newchwang. After Mookden was occupied, but before the chapel was taken, the Irish mission was reinforced by the arrival of Rev. James Carson, and a few months thereafter Rev. John Macintyre came from his station in the interior of Shantung where his health was threatened, and joined me. As he was anxious not to live in the port, and as the then state of his health rendered it unwise to live wholly in the interior, we agreed to spend alternate months in the port and the interior. Thus it happened that it fell to Mr. Macintyre to open the chapel in Mookden. But as, by and by, he got married we agreed to break up our first arrangement and separated, the married missionary to work the port and neighbouring stations, the free man to go to the interior. Thus it has occurred that I have been so mixed up with Mookden.

While we were going and coming, the people of Mookden, whatever their felt hostility, did not manifest it further than by following in great crowds whenever we appeared on the street; and the chief proof of its existence was in the expressed necessity of having two guards from the Governor-General's Yamen always at our heels in the street and within easy call in the inn. But when it was made evident that we had resolved to cling to the city, opposition became manifest. It was several months after the opening of the chapel that the first hostile demonstrations took place. Questions had often been put before by the attendant crowds, but whether captious, curious, or inquisitive does not much matter. Not questions, however, but fierce harangues were subsequently employed with the publicly avowed design of driving us out of the city, while it was boastfully proclaimed in the chapel that no one in Mookden would ever become a convert while these men lived. Threats were freely used by the crowds who could not find standing room in the chapel, fetid with the Chinese odour which summer exudes. But though the daily long continued excitement was sufficiently trying to one's nerves, the chapel was always open and the opposition faced without manifestation of anger

or indication of fear, but with the resolution that by the help of him whose work was attempted to be done, there would be no flinching on any consideration, but a steadfast front opposed to the howling rage of the crowd. Here I may state that Evangelist Wang was never done pleading with me to send for a guard sufficient to keep the peace. I thought it best, however, to employ only moral force and never sought yamen aid. The day of fiercest opposition was the last. The crowd formed a circle outside the chapel door, the youthful literati ringleaders in the centre shouting like mad men to "come on," that they would use their "revolvers." As it now appeared that a crisis had come when any sign of cowardice would be fatal, after an interval of a few minutes to see whether the crowd would disperse, and in spite of the expostulations of Wang and the only other man known to me, both as pale as Chinese can be, I quietly and slowly walked out towards the centre of the crowd in the middle of the street, passing through looking neither to right nor left. The crowd opened out slightly before me and when that part was reached which was occupied by the ringleaders they were found to have moved away. As a heap of broken bricks lay temptingly at hand it was only after the west gate of the palace was behind me that I considered myself safe. Only at this time did I feel myself in serious danger, and once again when the largest crowd I have ever seen left no standing room in the whole street from the palace gate to the north gate of the city, and when I had to pick my slow steps through the dense multitude of workers, all the rabble of Mookden being there to see the funeral of a Governor-General. On these two occasions I regarded my life as hanging by a thread. An angry touch from the hand of a single resolute man would have in a few minutes ended the Mookden mission. But he who in the visions of the night appeared to another missionary and said "I have much people in this city," staid the rage of the poor blinded opponents, and though there have been crowds many and gainsaying enough, there never has been a repetition of those angry threats. The principal ringleaders did not present themselves again, though some of the secondary ones made weak attempts at futile disturbances. Daily preaching has since then gone on interrupted only by the weather or New Year's feasts. Discussion has often taken place, but this instead of being grieved over, is a sign of interest which is not at all regrettable. As long as the Christian preacher retains his calmness it is matter of indifference that an occasional undergraduate or would-be literati manifests unnecessary heat. The outworks have fallen and even the citadel is being gradually undermined. It appears that not

long ago one of the ringleaders in that original opposition presented himself to some of the Christians. He expressed contrition for the past, had meantime learned somewhat of the truth concerning Christianity, but was ashamed to appear before the pastor. He who had declared boastfully that no convert would be made in Mookden while any of that band lived, has seen hundreds of men professing Christianity, and now sees it without regret.

From Mookden, believers have for years gone of their own accord to Kwangning, Kingchow, Shauhaikuan, &c., on the S.W., and have sold books and preached the gospel northwards by Kaiquen, Fakoomen, Kwanchungten and other towns, as well as many villages to the east of Mookden. Indeed the majority of our members are thus scattered over the province and active in proclaiming the truth they know. One is a successful preacher in Shantung and another in Chihli. Several are employed as colporteurs distributing the Scriptures over wide areas to people who are increasingly interested in Christian truth. But most important of all is the work done by the small band of chosen men who are set aside to preach the gospel to their fellow country men and from whose labours under the earnest and wise guidance of the foreign missionary we are to expect the conversion of the land.

The history of the Mookden section of the Manchurian mission is one of long combat with difficulties. Difficulties were made to prevent us going to Mookden, as our then British authorities believed that the necessary evils connected with missions would be minimised by confining them all to the ports. Difficulties existed in the way of renting a chapel and still more protracted ones against obtaining a dwelling house. The first dwelling place was a small room in a narrow lane behind the kitchen of an inn. The only entrance to this room was through the kitchen. The door of the room was of so ancient an order that the winds of winter made their way through the centre, top and bottom without any exertion. In summer there was no draught as the door was the only openable portion of the room. The room was 10 feet by 8 feet, the brick *kang* 6 feet wide running along the longer side. Here was bedroom, dining room, study and reception room all in one. No good room in the inn—and they were not few—would the foreigner be allowed to enter, and no other inn would permit him inside its great gate. This room was occupied for a year and a half before one was secured of similar size, but opening off another of double the size situated behind and belonging to the Dragon temple. This was free from the odours which hovered about the first and was better fitted for protection both against summer heat and winter cold.

The larger outer room was kitchen and servants' quarters. Another pair of rooms in the same compound were occupied by a sleight-of-hand man. After a year and a half in this room a small Manchu official was bold enough to let to the foreigner, by that time well known in the city, a house 50 feet by 20 in the east suburbs. But as his hope of selling at two prices was not realized, my increasing household stuff had to be transported to another house in the north suburb flanked on two sides by open sewers which began to scent the air in March and went to sleep only at the end of November. The middle-man had taken this house under false pretences and for peace' sake it had to be left. The final purchase of a house was fought desperately by the neighbours, but as the character of the foreigner was then well known the magistrate refused to interfere to stop the sale though urged thereto by not a few men in authority.

A Dispensary under charge of Dr. Chirstie has been open for some years, by means of which some members have been added to the church. One believing patient having returned to his home preached the little he knew with such earnestness that a number of his fellow villagers believed, and now under charge and guidance of Rev. James Webster a small church is forming in that neighbourhood, giving promise of a widely extended movement among a sect which by its tenets is half prepared to receive Christianity. Haichung and outstations under Rev. John Macintyre, Tieling and northern stations under Mr. Webster are healthy, vigorous and growing. It would be a great mistake to suppose that the influence of the mission is exhausted by and embraces within it only those who are members or avowed enquirers. That influence permeates all classes throughout the province and the few ears already gathered—for which we are devoutly thankful—are but the first fruits promising a rich solid harvest in the future.

As the main lessons of my personal experience here I would lay the greatest emphasis upon truthfulness and patience. By truthfulness I mean that sincerity which by word or look or act will lead people to expect what we mean to implement, and to understand what we have in our heart, the thought of our heart always or fully corresponding to the word of our mouth, that there can be no risk of misleading. For the Chinese are themselves such adepts at deceit that they believe all men liars, suspect every man's honesty, and will quickly discover insincerity where it exists. Following from this is another of my principles which may perhaps be more open to question, viz., that when by misunderstanding us people have been led to expect more or other than we intended, it is no less politic than right that we should bear the loss. This it seems

to me is the meaning of the Psalm, "Swearing or promising to one's hurt and changing not." A mistake has been made—it may be the mistake of the hearer—yet in order to create undoubting confidence in our sincerity we must be ready to take the burden of the mistake upon ourselves and be more careful in the future.

Patience with the people will endure in silence their petty annoyance, their silly mockery and their own impatience. With resentment of injuries they are sufficiently familiar; what is strange to them is the forgiveness of wrongs. The missionary is very much tempted to adopt the high handed style of treating the Chinese which he sees all but universal among foreigners, as if we were here to oppose on the part of the Chinese any other conduct than that of a conquered and subject people. There are missionaries who run to the yamen with the smallest grievance, often even because of disrespectful language. But as far as I can see this readiness to appeal to Cæsar has not only done the appealing missionary no good in his work, but has embittered the feelings of the Chinese towards other foreigners as well. My experience certainly warrants me in stating that the less frequently a missionary appeals to the yamen—indeed if he never goes there save on serious business—the greater ultimately will be his influence for good among the people generally, and the more respected will he be by intelligent mandarins. Patience towards all "those that are without" is of great service, for it preaches Christianity to the people as words cannot do, and it proves that it is a religion not of words only—such as those religions with which they are well acquainted—but are of power regulating the life.

Of equal importance is patience towards "those that are within," or who are enquiring the way. The missionary should be always ready to receive an enquirer whatever his own private business or however engrossing. If the missionary is known to be engaged in anything to which he attaches importance and yet lays it at once aside when a professed enquirer after Christianity appears, he gives proof of his sincerity as a teacher, a proof which is not lost on the learner. And patience is needed with those who are baptized. It is absurd to expect as much of them as we expect from men who have never bowed the knee to idols and who have not been trained to believe it honourable to be able to deceive. There are professing foreign Christians who look for more,—not less,—from Chinese believers. How they can be so utterly unreasonable it fails me to comprehend. Patience is also required for those who are native preachers. That their knowledge or even their practice should be imperfect is but natural. Not one of them has been, not

one of them can be, guiltless of mistakes—often rising from sheer ignorance or an inadequate sense of their evil. But these mistakes are to be gently yet firmly corrected, and instruction in better things and higher principles is to be patiently and constantly imparted ere they can stand alone. I fear that much of the evil we hear of as connected with evangelists is caused by lack of interest or of diligence on the part of the foreign missionary. It must unquestionably be after many years of training that evangelists who are sincere believers and earnest men may be left to themselves. And until they have so learned habits of self-control, of correct thinking and intelligent familiarity with Christian doctrine, ceaseless supervision is required with patient correction of faults, kindly treatment of mistakes and fault finding with errors in doctrine or conduct, not such as reveals to them angry discontent, but such as proves loving interest in their real welfare. The Chinese can stand alone, but they must be taught. The missionary in short should ever bear in mind that he is for the work, not the work for him. I may also state that not only patience but kindness in all forms repays in the long run. It may be misplaced, but if we wait to be perfectly assured of the worthiness of the object before showing kindness, to how many will it be exercised? Our Father sends his rain on the just and unjust, and his sun warms the evil no less than the good.

In fear of being tedious I must conclude with a word of retrospect and of forecast. In comparing the present with the past, the year 1887 with 1873, we find not merely a difference but a contrast. Then the sole interest in Christianity was one of unqualified hostility, now we find respect for Christianity and Christians spread here and there over the whole province, while it is difficult to estimate the numbers of those who are quietly enquiring the "way of this life," with a mission well equipped with foreign agents and native preachers, to which is superadded the less ostentatious but more diffusive preaching of the word by numerous members widely scattered, it is not too much to expect that the church of Christ will make rapid and visible progress in this widely extended province.

Mookden, 28th April, 1887.

HISTORICAL LANDMARKS OF MACAO.

(Continued from page 219.)*

1565. ROMAN CATHOLIC (Jesuit) priests were to be found at Macao as early as 1565.

1581. Miguel Ruggiero was at Canton as chaplain to a Portuguese ship and in 1582 he went as interpreter with a Portuguese judge, Penella, to Shaou-king-foo (Shiu-ning, the capital of Kwangtung). Through presents they obtained leave to inhabit a Chinese temple in the very provincial capital. From thence spread gradually a missionary society which might probably have baptized the whole of China and introduced a species of Christianity had the Pope been wise enough not to bring in competition with the Jesuits the mendicant monks and other ambitious collaborators.—*Macao and China*, p. 147.

1580. A Spanish embassy to Peking, sent by Philip II. under Martin Ignatius, being carried northward of Canton, they landed and were imprisoned. Afterwards sent on to Canton they were again imprisoned, until the Portuguese Governor of Macao obtained their liberation.—Mk. II. 432.

1605. Much excitement arose in 1605 between the Portuguese and the officials at Canton in consequence of a rumor of the former going to attack the city; and it was carried to such a height that the latter seized a convert named Martinez and punished him so severely that he died.

1614, January. A sweeping order for the demolition of churches in Japan and the banishment of the priests was issued. A great number of these, accompanied by their most distinguished converts, retired to Manila and Macao.—*Chin. Repos.* VI. 470.

1615. The large quadrangular S. Paulo do "Monte Fort" was constructed. The largest and most important, it has 48 guns mounted, among them some curious specimens of the ancient gun-castings carried on at Macao, in the shape of seven brass cannon cast in 1626 and 1627. One of these is a 36-pounder of prodigious length.

1618. The parochial church of S. Lourenço was rebuilt, and again in 1846.

1621-'28 (T'ien ki) and 1628-'44 (Ch'ungcheng). During these reigns according to the Ming Annals, men from Macao came to the capital, and as they proved to be very clever in military arts they

[* The reader is requested to notice that the dates 1565 to 1605 properly belong in the article printed last month.—EDITOR.]

were employed in the war in the north-east against the Manchoos. Also in Semedo's History of China it appears that about this time the Emperor of China had twice ordered to invite Portuguese from Macao to come to Peking.—*China Rev.*, V., 339.

1622. The Hermitage of Penha (Aermida da Penha), on the top of Mt. Nillan to the S.E. of the city was built by the Augustine friars and enlarged in 1624 at the cost of its devotees.

The Francisco Fort at the north-eastern extremity of the Praia Grande has existed since 1622.

1622, June 24. The Dutch with a fleet of sixteen (or thirteen) sail, commanded by Kornelis Reyerszoon sought to take Macao, but failed and their landing force of some 800 men was driven back with considerable loss. Suspended in the Leal Senado is a large and famous old painting of this great victory over the Dutch attacking force. At the top of the painting are the words:

"Esto fidelis utque ad mortem et dabo tibi coronam vitæ." Below a dove, typical of the Holy Ghost, and a trumpet crossing the words:

"Ecce venio cito-tene quod habes, ut nemo accipiat coronam tuam."

And in one corner in Portuguese:

"Felicissima Victoriæ por intercessaõ de S. Joaõ Baptista Alcanaraõ os Portuguezes moradores desta cidade em 24 de Junho de 1622 de 800 homens militares de nacaõ hollandeza que a pertenderao tomar em hum dezembarque que fizario de bordo de 13 naos."

And in the open plot adjoining the Flora Garden Barracks is a handsome marble shaft enclosed by an iron railing commemorating the same victory. On one side is the inscription:

No mesmo logar onde
Uma pequena cruz de pedra
Commemorava
A accaõ gloriosa des Portuguezes
Mandou
O Leal Senado
Levantar este monumento
No Anno de 1864.

And on the other side below a description similar to that on the painting above referred to, the date 26 de Março, 1871.

And above upon the Portuguese coat of arms, "Cidade Do Nome de Deus."

"A wall about 16 feet in height, pierced by two guarded gateways, constructed about 1622, encloses the more ancient part of the town. Called the "Dutch Wall" because according to local tradi-

tion it was constructed by the Dutch prisoners of war who were captured on the 24th of June, 1622, when an abortive attempt was made by a Dutch fleet of 16 sail to seize Macao. The attacking force was landed in Caulhas Bay, beyond the Guia hill, but was repulsed with heavy loss.

This great victory is also annually commemorated by a gathering of the Macao officials and people in the chapel inside the Guia Fort on June 24.

"From the tenure by which the Portuguese held Macao the Chinese regarded this attack as an act of hostility against themselves."—*Chin. Repos.*, II., 409.

1623. "The Portuguese were under restriction in Japan, and were confined to Nagasaki, though they had no ships there in 1623, as they were kept back by an attack of the Dutch on Macao." *Chin. Repos.*, VI., 555.

1623. The first Governor of Macao was appointed in the person of Dom. Francisco Mascarenhas, at the request of the inhabitants of Macao, by the Viceroy of India, Dom. Francisco da Gama.

1624. "A certain Correa and six other Portuguese, who had come from Macao to Peking by order of the Chinese Emperor, died there," as learned from an inscription on a gravestone in the "Ts'ing-lung k'iao" cemetery, near the Western wall of Peking. Among the Chinese Catholics at Peking there is a tradition that the foreigners here buried had been poisoned and perished on the same day. Invited probably to Peking to cast cannon, as the Chinese Government at the time was at war with the Manchoes.—*China Rev.*, V., 339. (See 1621.)

1625 (about). A new expedient was now resorted to which completely cut off the communications of the priests. A deputy of the governor of Nagasaki was placed at Macao, whose duty it was to examine the Portuguese vessels bound to Japan and to send by them lists of all persons and effects on board. If when the vessel thus reported was about returning to Macao, there was but one person missing, all the company was held responsible in the forfeit of their lives. It is difficult for us to realize at the present day that there ever was a time when the Japanese merchants traded from India to Acapulco, and when an agent of their government actually resided at Macao.—*Chin. Repos.*, VI., 471.

1627. Four Dutch ships blockaded the port of Macao, but were driven off by the Portuguese. The first Royal Governor was appointed in the person of Sr. Jeronimo de Silveira.

1628. D. Jeronimo da Silveira was inaugurated Governor.

1929. The Barra Fort was built and reconstructed in 1875.

1630. D. Gonçalo da Silveira was inaugurated Governor.

1632. M. da Camara de Noronha was inaugurated Governor.

1634. The ancient convent of "*Santa Clara*" now the college of Santa Rosa de Lima, north-east of the Praia Grande, was built at the instigation of the Abbess Leonora de S. Francisco in 1634.

1635. The vicious and cruel Yeys Mitsou orders Desima (a little islet off Nagasaki) to be constructed at great cost and to this new prison the Portuguese were consigned in 1635. The armaments of their ship were now taken away, no one was suffered to speak to a native on religion, nor to walk into the city without a guard. Their native wives, and children by these connexions, were ordered to be shipped off to Macao. The following year was marked by the introduction of the ceremony of trampling on the cross.—*Chin. Repos.*, VI., 471.

1636. Domingos da C. Noronha was inaugurated Governor.

1637. Capt. Jno. Weddell anchored in the Roads of Macao with a letter from Chas. I of England to the Governor of Macao seeking to establish trade with China, but was refused permission. *Ljungsted's Macao*, p. 84. E. I. Co.'s ships anchored off Macao, afterwards proceeding towards Canton to open a direct trade with the Chinese, but they were treated as enemies and ultimately obliged to abandon the project.—Gützlaff's *Three Voyages*, p. 1.

1638. D. S. Lobo da Silveira was inaugurated Governor.

1640, August 3rd. The Macao Government having sent Ambassadors to the Emperor of Japan to re-establish friendly relations with that Empire, they were scourged and imprisoned and finally executed at Nagasaki, August 3rd, 1640, and their ship and effects burned. Commemorating this bloody scene there is a famous old painting in the Leal Senado at Macao. In the fore-ground a vessel flying the old Portuguese flag, while many angels hover over the scene of more than a hundred Portuguese, some with the rope still about the neck, some kneeling, awaiting the blow from the executioner's sword, while many lie with heads already severed from the body; and in the centre upon a tray are four heads, probably those of the ambassadors whose names are given, while over them nailed upon a post is the following inscription:

澳	拒	若	抗	貨	人	以	示	日
夷	豈	該	屍	另	放	絕	到	本
前	容	司	燒	留	回	後	日	主
來	復	島	船	十	報	來	施	示
既	進	首	燈	三	息	詔	行	

To the left of the canvas are thirteen more being brought on to the scene under a guard of Japanese soldiers, seemingly those whose names are given, who are saved to be sent back to Macao to tell the sad tale.

On the left hand is the Latin inscription: *Moriamur omnes in simplicitate nostra et restes erunt super nos coclum et terra, quod injuste perditis nos.*

The description in Portuguese is translated as follows:—A Portrait of the venerable and glorious Martyrs, Luiz Paes Pacheco, native of the city of Cochin, 82 years of age, widower, of Macao; Rodrigo Sandres de Paredes, native of Villa de Thomar, married in Macao, 55 years of age; Simão Vaz de Pavia, native of Lisbon, married in Macao, 53 years of age; Goncalo Monteiro de Carvalho, native of Meigao Frio, of the bishopric of Oporto, widower, of Macao, 51 years of age: who having been sent by the noble senate and city of Macao as Ambassadors to the Emperor of Japan to re-establish communication and friendly relations with that empire, they were out of hatred to the Holy Faith and Catholic Religion, imprisoned and cruelly scourged, with 57 more of the company, by the afore-said Emperor, who seeing that they spurned his demands and stood firm and unshaken in the confession of their Faith, ordered them all to be decapitated in the city of Nagasaki, where they meritoriously obtained the victorious palm and crown of martyrdom with which they exultingly and gloriously ascended to Heaven to the enjoyment of eternal happiness on the 3rd of August, 1640.

Here follow the names of the captain of the ship, Domingos Francisco, the mate, seamen, soldiers and others, thirteen in number.

1640. The deathblow of Catholicism in Japan is now about to be struck and was called out by the discovery of some papers on a Portuguese vessel captured off the Cape of Good Hope by the Dutch revealing a conspiracy against the throne, formed by the native Christians and the Portuguese (likely a forgery). Moreover their patience being exhausted the native Catholics of Arima and Simabara flew to arms and 38,000 men fortified themselves in the latter place. The besieging army of 80,000 failing to reduce the fortress and the Dutch being called to aid, the walls were battered down by Dutch cannon and its brave defenders perished to a man, fighting to the last Instigating to rebellion was now added to the charges against the Portuguese. Their ships were ordered away and henceforth they were to be treated as enemies should they return. This intelligence caused great consternation at Macao. Four of the most distinguished citizens, who voluntarily offered themselves, were deputed to soften the rigorous proceedings of the government

of Japan. They arrived at Nagasaki in July, 1640, and were immediately put under arrest. The edict condemning all Portuguese who should enter Japan was read to them and on their confession that they were aware of its existence they were sentenced to death. The following impious inscription was placed over their common grave. 'So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great Saca, if he violate this prohibition shall pay for it with his head.' The ship which carried the ambassadors was burned and the crew returned by another conveyance to Macao. The people of that city abandoned with horror all further attempts, on hearing their terrible tale.—*Chin. Repos.*, VI., 472.

1645. Luiz de Carvalho e Sousa was inaugurated Governor.

1650. About the middle of the 17th century the Chinese authorities began to invade Macao, and established there a custom-house, etc. From which time till 1840 they exercised an undue influence over the government of this city with consequent suffering and dissatisfaction on the part of its people; but God sent one to liberate the inhabitants of this colony from the yoke and despotism of the Chinese authorities. To the illfated Governor Amaral it was given to vindicate the rights of the subjects of the Portuguese crown, resident at Macao, and give political independence to this colony.—Pereira's *Historia Chorographia Portugueza*, p. 33.

1654. Joao de Sousa was inaugurated Governor.

1658. Pater Alvarez de Semedo, author of the *History of China*, died at Macao.

1660. Ching Chi-lung, once a servant of the Portuguese at Macao, was instructed in the Christian religion and baptized by the name of Nicholans. From a petty trader he grew by foreign trade to be the richest merchant in China; and afterwards equipped, at his own expense, a small fleet against the Tartars. His success gradually drew around him a vast number of Chinese vessels, till he became the commander of as formidable a fleet as ever sailed these seas. But after many battles, the Tartar chief invited him to court, and offered him the dignity of king, which he accepted, leaving the command of the fleet to his son Koxinga, while himself was doomed to perpetual imprisonment at Peking. Koxinga, with more than his father's valor, opposed the usurper, and continued faithful to his country.....But in three or four years the Tartars by force and bribes recovered all, and drove him from the coast to the numerous islands which line the shore. Defeated in the siege of Nanking, he turned his attention to Formosa, the 'beautiful isle' as named by

the Portuguese. The Dutch already fearing as much, at the earnest request of Coyet the Governor twelve ships were dispatched from Batavia in 1660 with large reinforcements and orders that if the alarm at Formosa proved groundless, the fleet should proceed against Macao. But after a siege of nine months the Dutch were driven out and Koxinga constituted himself as sovereign of the island, though he died after only a two years' rule and left his possessions to his son.—*Chin Repos.* and *Mid. Kingdom*.

1664. A second attempt was made by the English East India Co. to open trade with China, though only one ship was sent to Macao, and such were the exactions imposed upon the trade by the Chinese, and the effect of the misrepresentations of the Portuguese, that the ship returned without effecting sale.—*Middle Kingdom*, II., 445.

1666. D. L. Correa d'Albuquerque was inaugurated Governor.

1667. A third embassy to the Emperor of China was sent from Goa, in the name of Alfonso VI, on the occasion of the suspension of trade of Macao by Kanghi, the expense of which was defrayed by that colony (about \$40,000), and "the result of it so little answered their expectations that the Senate solicited his Majesty not to intercede in behalf of his vassals at Macao with the government of China, were it not in an imperious and cogent case."—*Mid. Kingdom*, II., 429.

The Portuguese Hospital "Civil de S. Raphael," belonging to the Santa Caca da Mizericordia, situated in Hospital Street, was constructed.

1678. Antonio de Castro Sande was inaugurated Governor.

1682. Belchior d'Amaral Menezes was inaugurated Governor.

1685. A de Mesvuita Pimentel was inaugurated Governor.

1685. A Japanese junk was driven by a tempest to Macao. The crew were kindly treated and sent home. The vessel which carried them was admitted to Nagasaki, and it does not appear that any harm was done to the shipwrecked men, but the Portuguese were dismissed with an order never to come again. For some years after this incident, it is said that a few Catholics remained in the prisons of Japan.—*Chin. Repos.*, VI., 473.

1688. Andri Coelho Vieira was inaugurated Governor.

1691. D. Francisco da Costa was inaugurated Governor.

1693. Antonio da Silva de Mello was inaugurated Governor.

1694. Governor Gil Vaz Lobo Freire was in office.

1697. Macao was under the rule of the Leal Senado until C. R. de Carvalho e Sousa was inaugurated Governor.

1698. Pedro Vaz de Siqueira was inaugurated Governor.

1700. Diogo de Mello Sam-paió was inaugurated Governor.

1702. Governor Pedro Vaz de Siqueira again ruled Macao.

1703. José da Gama Machado was inaugurated Governor.

1705, April. Tournon Patriarch of Antioch, legate and apostolic visitor to China from the Vatican arrived at Macao and was received with a show of honor by the governor and bishop. Arriving at Peking in December he was banished to Macao the following year. The Bishop of Macao confined the legate in a private house, and when he used his ecclesiastical authority and powers against his enemies, stuck up a monitory on the very door of his residence, exhorting him to revoke his censures within three days under pain of excommunication, and exhibit proofs of his legation to his diocesan. This was re-echoed from Tournon by a still severer sentence against the bishop. He afterwards sent a remonstrance to the Governor of Canton against his imprisonment and a memorial to the Emperor stating that six missionaries had arrived from Europe, three of whom were acquainted with mathematics, music and painting. Ripa, who was to be the painter, says he knew only the rudiments of the art and records his dissatisfaction at this change in his vocation, but soon resigned himself to obedience. Tournon died in confinement, July, 1710.—*Middle Kingdom*, II., 302.

1706. Governor Diogo de Pinho Teixeira was in office.

1710. F. de Mello de Castro was inaugurated Governor.

1710 January. Pere Ripa with two other new R.C. missionaries arrived at Macao. See, 705.

1711. Governor A. de Siqueria de Noronha ruled Macao.

1714. D. F. Alçacao Sotto-mayor was inaugurated Governor.

1718. Governor A. de Albuquerque Coelho was in office.

1719. Governor A. da Silva Telles Menezas ruled Macao.

1722. D. Christovao S. Manuel was inaugurated Governor.

1723. Governor A. da Silva Telles Menezas was again in office.

1724. A. Carneiro de Alcaçova was inaugurated Governor.

1727. Antonio Moniz Barreto was Governor.

1727. Magaillans arrived carrying the answer of the Pope to Kanghi, to send an envoy, Alexander Metallo, along with him to Peking; but no more advantage resulted from this than the embassy, sent a century previous, though it cost the inhabitants of Macao a like heavy sum.—*Middle Kingdom*, II., p. 429.

1730. "We find that in the 8th year of Yungching (1730) an Assistant was appointed to the magistrate of the district, Heangshan, to reside at the village of Mongha within Macao." (See February, 1840.)

1732. Antonio d'Amaral Menezas was inaugurated Governor.

1735. Bishop D. Joao de Casal ruled Macao until Cosme D. Pinto Pereira was inaugurated in the same year.

1736. The Portuguese ships were restricted to Macao and not allowed to go to Canton before this date.

1738. Manuel Pereira Continho succeeded as Governor.

1740. The "Bar Fort" (S. Thiaga da Barra) at the entrance of the Inner Harbor was constructed.

1742. Commodore Anson arrived at Macao in the *Centurion*, the first British man-of-war to visit China.—*M. K.*, II., 448.

1743. Cosme D. Pinto Pereira was again Governor.

1743. In the 8th year of Kienlung (1743) there was appointed for Macao a joint prefect, who shall reside in the encampment of Tsüingshan, and whose special function should be the administration of foreign affairs.

1747. Antonio J. Telles Menezas was inaugurated Governor.

1749. An agreement, "Conventional Pact," was arranged between a Council which remained for nearly a century as the basis upon which the joint Portuguese and Chinese Government of Macao was conducted. By Art. V., European criminals (Luso-Chinez) were to be surrendered to Chinese justice. Art. XII., (the last) was omitted from the Portuguese copy, as it prohibited the conversion of the Chinese to Christianity.

1749. Joao Manuel de Mello was Governor of Macao.

1752. Governor D. Rodrigo de Castro was in office.

1755. F. A. Pereira Continho was inaugurated Governor.

1758. Governor D. Diogo Pereira ruled Macao.

1758 (before). The Royal College of St. Joseph (O Collegis de S. José) with church attached, was built by the Nankin Jesuits. Though the exact date of that building is unknown yet it existed in 1758. At the expulsion of the Jesuits by the Portuguese in 1762 its activity ceased, though it was resumed after 20 years, and in 1784 it was transferred to the "Congregation of Portuguese Missions in China." Its principal aim is to provide China with evangelical teachers. Founded by the 'Nankin Jesuits' it is called 三巴仔 by the Chinese in contradistinction to St. Paul's, which is called 大三巴 as founded by the Peking Jesuits. It has an old Japanese bell dated 1719. Its fine chime bears date "Lisbon, 1806." There is said to be a R. C. Church at Peking whose front is a facsimile of that of St. Joseph's College chapel here.

1759. The Jesuits were expelled from Portuguese dominions.

1760. Messrs. Flint and Harrison were despatched by the E. I. Co. to Ningpo in 1755 to open trade and were well received;

but when the *Holderness* subsequently came to trade, it was with difficulty that she procured a cargo, and an imperial edict was promulgated soon after restricting all foreign ships to Canton. In 1759 the factory at Ningpo being demolished, Mr. Flint, who had for twelve years acted as interpreter at Canton, proceeded in a native vessel to Tientsin, from whence he succeeded in making his case known to the Emperor Kienlung. A commissioner was deputed to accompany Mr. Flint overland to Canton and some privileges were obtained. Soon afterwards, however, the Governor having expressed a desire to see Mr. Flint, he with a council of his countrymen were forced into the governor's presence and an attempt made to forcibly oblige them to do homage after the Chinese fashion, until they were overpowered and thrown down. Seeing the resistance, the governor, calling for Mr. Flint to advance, pointed to an order which he called the Emperor's edict, for his banishment to Macao, and subsequent departure for England on account of his endeavoring to open a trade at Ningpo contrary to orders from Peking. Mr. Flint was soon after conveyed to Tsienshan, called Casa Branca by the Portuguese, just beyond the barrier, where he was imprisoned two years and a half and then sent to England. A fee of \$1,250 to the governor would have set him at liberty, but the company to their reproach contented themselves with a petition.—*M. Kingdom*, II., 448.

1760. The Emperor of China prohibited all foreigners from residing at Canton after the shipping season was over, and all strangers had positive orders from the end of one season to the beginning of the next to transport themselves to Macao. The residence of the British Factory here, during the summer months was put an end to by events which occurred in 1834.

By one of Eight Imperial Regulations framed in 1760, revised in 1810 and confirmed in 1819, all river-pilots and ships' compradores must be registered and licensed at the office of the Tung-chi (Assistant Magistrate) at Macao. Up to 1848 Macao was under the joint government of the Portuguese and Chinese.—*Fan kwai at Canton*, p. 28.

1761. Governor A. de Mendonça Corte Real was inaugurated.

1762. "The Seminary of St. Paul," a "celebrated seat of learning in the East," Jesuitical, before 1594 an extensive seminary, afterward college, containing library, astronomical hall, etc., was broken up by order of Joseph I., King of Portugal.

1764. J. Placido de Mattos Correa was Governor.

1767. Governor Diogo F. S. de Saldanha ruled.

1770. D. Rodrigo de Castro was again in the Governor's office.

1771. Governor Diogo F. S. de Saldanha again ruled.

1777. The Bishop of Macao, D. Alexandre, was Acting Governor.

1778. Joao V. da S. Menezes was inaugurated Governor.

1780. Antonio José da Costa was Governor.

1781. Governor D. Francisco de Castro ruled Macao.

1783. Bernardo Aleixo L. Faria was inaugurated Governor.

1784. The Senate House (Leal Senado) in the centre of the city was built in 1784, at a cost of upwards of 80,000 Ts. Over the principal entrance is the following:—CIDADE DO NOME DE DEUS NÃO HA OUTRA MAIS LEAL. "Em nome del-Rei nosso senhor D. Joao IV. mandon o governador a capitao geral da praça, Joao de Souza Pereira, pôr este letreiro em fé da muita leal-dade que conheceu nos moradores d'ella em 1654."

The front was rebuilt in 1876. On its walls are to be found some famous old paintings (see 1622, 1640) and in the rear of it is the Public Prison (see 1849).

The Portuguese Custom House was established when Lazaro da Silva Ferreira came from Goa with the regulations; and the order that the Municipal could not hereafter decide questions without the vote of the Governor, etc.—*Pereira's Historical Chorographia Portugueza*, p. 33.

The first two priests of the Congregation of "S. Vicente de Paulo" came, and after some years were succeeded by others to whom the government of Portugal entrusted the old missions of China which had been in the charge of the Jesuits, and St Joseph's College by a royal decree in 1800. The last priests of this order were Revs. Leite and Miranda who died in 1856, whereupon the college was without hope of being re-established.—*Same*, p. 38.

July. The first American ship seeking trade with China, Capt. John Green, arrived at Macao, where "the French Consul for China, Monsieur Vieillard, with some other gentlemen of his nation, came on board to congratulate and welcome us to that part of the world and kindly undertook the introduction of the Americans to the Portuguese Governor."—*Chin. Repos.*, V., 220.

1788. Governor X. Mendonca Corte Real was Governor.

1789. Governor Lazaro da Silva Ferreira ruled Macao.

1790. Vasco L. C. de Sousa Foro was inaugurated as Governor.

1791. "The first to volunteer from the army of foreign missionaries in China for the forlorn hope of Corea was a Portuguese priest from Macao named dos Remedios. In the midwinter of 1791, after twenty days' journey, he arrived at the frontier ...but soon returned to Peking where he died."—*Griffis' Corea*.

1793. Governor José Manuel Pinto governed Macao.

1797. D. Christovao P. de Castro was made Governor.

KWIE HWA CH'EN, MONGOLIA.

BY REV. G. W. CLARK.

THIS city, although incorporated in the province of Shan-Si, is properly in Mongolia. It is situated in the north end of a large plain, within seven *li* of the base of a range of mountains. It is about twelve days west of Peking. Its site was visited by the builders of the Great Wall. It has been the object of many contests between the Mongols and Chinese in the past. From what I can gather, Emperor Wang Li, about A.D. 1573, recaptured it, and built a wall around the city. The city is very small, from the south to the north gate can be easily walked in five minutes; from east to west would occupy about the same time. The south gate and the wall is in a very dilapidated condition. The suburbs are large, it would require about an hour's walk to compass the whole.

It has the notoriety of a visit from the Emperor Kang Hsi, and of being the birth place of the present Dowager Empress. Emperor Kang Hsi paid a private visit, during which he narrowly escaped with his life. He was accompanied on horseback by Capt. Gen. P'ie; and as they were riding in front of the Ta Chiao, *i.e.*, the chief lamasery, the feet of the Emperor's horse sunk in the earth, and the holes were soon filled with water. This is the origin of the noted well, Ü-cwien-chin. When they arrived at the P'eng-Su Chiao the Emperor paid his respects to the living Buddha, who sat indifferently. This enraged P'ie, who cried aloud, "If you are the living Buddha, you are different to other men, and should know all things; do you not know that the Emperor has paid his respects to you." He drew his sword and killed him. The Lamas were exasperated at the sight of the dead Buddha. The Emperor and P'ie fled for their lives hotly pursued by the Lamas. In the flight they became separated; P'ie took refuge in a house which was surrounded, and seeing no chance of escape, he took his own life. His image is to be seen in the Si T'an, near the god of riches temple. Kang Hsi hid in the Siao Chiao, but was soon recognized; he effected his escape eventually by killing a Lama and taking his clothes, in which he got clear away. His own clothes and armour which he left are in possession of this temple; every year on the 12th of the 6th moon they are supposed to be publicly shown; the originals are strictly kept, and counterfeit ones are exhibited. The Emperor made for Peking, but was met about 100 *li* from here by some soldiers from Soh Ping Fu. He was so glad to be received, that he doubled their pay, so to this day the soldiers of Yu Wei

receive double rations. He presented his likeness to the Shi Li T'u chiao; it is publicly exhibited in the first moon.

About five *li* north of the city is a place called Kong Cu Fu. This place was given by K'ang Hsi to his married sister who lived there, her family resides there, and many of them are military officers.

During the reign of Tao Kwang, Intendant Hwie resided here; he had no children, so he sought the prayers and influence of the living Buddha, at the Shi Li Tu Chiao, for a child; in due time a daughter was born, who eventually became the wife of the Emperor Hsien Fung. The Dowager Empress permits this temple to have a border of yellow tiles around the roof in recognition of her birth.

There are seven large and eight small *chiao*s, having from ten to two hundred Lamas. The Lamas are different from the ordinary Buddhist priest, in that they eat freely of flesh and chant in Thibetan. They are dressed in yellow robes, but when attired in full they wear a cloak of Thibetan damask cloth weighing thirty catties, and a large yellow helmet like a cox-comb. In the sixth and twelfth moons they hold a celebration of Tiao Shen, *i.e.*, dancing before the gods. It is preceded by a service of chanting and followed by about seventy tableaux, each having from two to twenty-four performers gaily attired and dancing in a large court yard. A large sum of money is raised and spent by the Lamas annually; it is collected from the ground rent of the city and neighbourhood, from the Chinese.

Formerly a great trade was done with the Mongols, as it is the centre for their business. The Russian tea caravans started from here, instead of Kalgan. An idea of the freight may be formed, when last year from Kalgan 300,000 packages of tea were despatched to Kiaetha. Caravans of hundreds of camels leave often for Hami, Ku Ch'en, Ulatai, Kobdo, and to other parts of the great desert. The time required is from thirty to eighty days. Government stores for these places pass through here, but the troops go through Shan Si, Shen Si and Kan Suh, for food supplies. There are three banks, two of which have branches in Shanghai, and there is one post office which makes four trips monthly to Tientsin. These things undoubtedly indicate that this city is the principal basis for work among the Mongols, I hope in the near future. This vast region extends, roughly speaking, eighty days' journey north west, and ten days' east to the confines of Mr. Gilmour's work. Besides his efforts and those of Messrs. Roberts and Sprague of Kalgan, there is nothing being done to bring these wandering Mongols, who are estimated by those who do business with them and their Princes,

from five to eight millions, to Christ for salvation. The Romanists have practically abandoned them for want of converts. May the Lord of the harvest send forth labourers.

The population of Kwie Hwa Ch'en is about 70,000, principally Chinese. There are a few hundred families of Mohammedans, who reside in the north part of the city, and they have one Mosque. They engage in the cattle trade. The Romanists have a station here, but no resident priest because they have only a few families of converts. Their work in Mongolia is among Chinese, who accept farms or land very cheaply to enter the *Kiao*. Previous to 1865 the French priests conducted the work; then the missions were handed over to the Belgians and Dutch, who have extended the efforts from about the Corean Gate to Kasghar, having one Bishop for Manchuria, two Bishops for Mongolia, and one for Kansuh and the New Dominion, assisted by about sixty priests.

About five *li* to the North East is the Manchu military city. It was built in A.D. 1738. It is encompassed by a great number, of willow trees, which in summer time presents a charming appearance. There are about four thousand Manchu soldiers, with their wives and children. The Manchu population may be about twelve thousand. Here is an important sphere of labour for Christ.

The first visit of a member of the China Inland Mission was in 1880; then five years after, in 1885, quarters were rented in an inn for six months, and permanent premises occupied on May 1st, 1886. The people are friendly and listen attentively to the gospel, and buy books freely. Several Lamas visit us, and sometimes bring their Mongol female relatives to see my wife. We have invitations to visit them. May the Lord of the harvest soon send forth labourers for these distant regions.

March 23rd, 1887.

WHAT I LEARNED IN SHANTUNG.

BY REV. A. SYDENSTRICKER.

IN the providence of God my lot for a period of about two years was cast in the province of Shantung. While there I was not connected with any missionary society laboring in that province. I travelled a good deal and became acquainted with nearly all the missionaries in Shantung, learned their methods of work, and saw the success which attended the efforts of different plans by different individuals. I was thus a looker on from outside the "charmed circle" and could view the work without prejudice in favor of any one method of work. I thus learned lessons about mission work which to me are of inestimable value, and what I learned may perhaps be of some benefit to my young comrades in the field. I will therefore venture to enumerate a few points. I learned:

1st. That it is dangerous to be too liberal pecuniarily to native Christians. While we must be "given to hospitality" and distribute to "the necessities of the saints," it should be done with the greatest prudence and caution. Promising work may be killed by careless liberality, and zealous Christians turned into merciless "blood suckers."

2nd. That it not wise to pay men, as a rule, to preach the gospel; else they will think they need not preach unless paid, and those not hired will exempt themselves from the duty of telling "the story to others." This does not preclude the supporting of those who have regularly entered the sacred office, who need and ought to have sufficient for their wants; but only the indiscriminate hiring of men and women to preach irrespective of their being regular ministers of the word.

3rd. That the "far and wide" distribution of tracts and Scriptures "without note or comment" is a very inefficient method of mission work. The province of Shantung may be said to have been almost glutted with religious literature. At first books were sold in immense quantities, and when they would no longer sell, they were just "given away." In many place now when the natives see a foreigner coming, they say he has come to 撒書 *sa shu*, "scatter books." But all this literature has, so far as results appear, done little or nothing in the way of establishing Christ's kingdom in that province.

4th. That preaching in the streets and in the street chapels has been nearly as fruitless as distributing religious literature. A street chapel in Tengchow had to be closed for want of an audience,

another in Chefoo shared the same fate, though it was most faithfully opened for a period of about 20 years. Chefoo has been literally "preached all over," yet there is scarcely a convert in Chefoo who is a resident of the place, and although nearly every one knows something about the gospel, I never saw a place where the people seem to be more utterly indifferent to its claims. There is now only one street chapel in the province, and street preaching is almost entirely abandoned.

5th. That the quiet work among the country villages has met with the largest degree of success. No large cities have any considerable number of converts in them. Not only by far the largest number, but the best Christians, are in the country.

6th. That work on individuals has been far more productive of good than preaching to the crowds. The best way seems to be to search out those with "good and honest hearts," who are "worthy," and give special attention to them.

7th. Finally, that by far the most effective work is done through the native Christians, each man "teaching his neighbor." If the missionary has only one Christian, it seems more productive of good to work through that man, than "to do it all himself" directly. Such are some features of the work as they appeared to me, and they impressed me very much. Whether I have seen wrongly, or whether the final results will be very different from present appearances, remains to be seen.

MRS. DOUTHWAITE—IN MEMORIAM.

By REV. J. L. NEVIUS, D.D.

MRS. DOUTHWAITE was born in Manchester, England, in the year 1852. Both her parents are still living. She received her education principally in a boarding school in Sheffield. Her first Christian associations were with the body of believers known as Plymouth Brethren. At the age of 16 she united with the Congregational Church. At this early period her Christian character manifested itself in earnest and spontaneous efforts for the good of others. She was an active worker in the Sunday school, and two or three nights in the week in the ragged schools. Thus before she had any intimation of the special life-work to which the Master had called her, she was being filled by the hallowed influences of a high type of piety in her parents; by intimate associations with Christians of different denominations, widening her religious views

and sympathies by a generous social and intellectual culture, and by hard and successful labor in different departments of work at home for the trial of faith and patience which awaited her in China.

For several years before coming abroad she felt a strong desire to give her life to the cause of foreign missions, but saw no way by which her desire could be gratified. When she was twenty-one years of age, Dr. Douthwaite, who had known her from childhood, asked her to be his wife and join him in mission work in China: and thus her wish was realized.

As it was thought best for Dr. Douthwaite to precede her in coming to China by a year or two, she entered at once upon a special course of training to fit her for her future work. She availed herself of the advantages of the Deaconesses' Institute at Mildmay, connected with the Church of England, and also entered Guy's Hospital in London, where she became an adept in nursing the sick.

She was married to Dr. Douthwaite in Shanghai, in February, 1875. Their first mission station was Shao-hing, in the province of Chekiang; Dr. Douthwaite having charge also of the station established in the provincial capital at Hang-chow. Mrs. Douthwaite's time while at Shao-hing was chiefly occupied in learning the language.

In the year 1876 Dr. and Mrs. Douthwaite removed to the city of K'u-chow, in the S.W. corner of the province of Che-kiang and about 300 miles from the coast. Here they lived, most of the time alone, for four years. The work was attended with many difficulties. I should be glad to speak of it at length did time permit. Mrs. Douthwaite, with a capacity for physical and mental labor which seemed almost to have no limit; a cheerfulness and buoyancy which rose above all the trials and privations of her lot; a willing hand, a sympathetic heart; a cool judgment, and unflinching purpose, rendered the most efficient help to her husband; and the work and self denial of those four years was followed by the most happy results—91 Christians having been received into the church on profession of their faith.

As the condition of Dr. Douthwaite's health required a change to a more favorable climate, they removed in 1880 to Wenchow, where they remained two years. As that climate proved no less unfavorable, they were, in 1883, assigned to Chefoo.

Of Mrs. Douthwaite's life in this place it is needless for me to speak at length to those who knew her. She was always actively and lovingly engaged in work for others, caring for the sick, giving help to those who needed it, teaching in her day-school at Shang-kwang, or assisting in the hospital at Fu-san; while no social

gathering seemed quite complete without her presence. It is not strange that she was a favorite both with foreigners and natives. In her manners she was genial and attractive, gentle, animated and self-possessed, and perfectly simple and natural. How much we shall miss her! And not least in this house where, in leading us in the praises of God, her whole soul seemed poured out through the touch of her cunning fingers and her melodious and sympathetic voice. With her varied gifts of body, mind and soul, her perfect physical health, and an almost youthful exuberance of spirits, and a constantly growing experience and fitness for the work, it seemed that the past was only a prelude to a career of greater usefulness in the future. A hospital and dispensary for the Chinese out-patients is now being constructed in Chefoo with one department for women, with which it was intended that Mrs. Douthwaite should be connected.

It was in her visits to her day-school in Shang-kwang, or to some poor women in Gentai, that she contracted the disease of which she died.

Do we ask *why* one so fitted for usefulness, and so needed here, was taken from earth, to our view, so prematurely? God does not give account of any of His matters to His creatures; but He has given us the strongest reasons for the assurance that what He does is right. His ways are not as our ways, nor His thoughts as our thoughts; but they are better ways, and wiser, higher, kinder thoughts than ours. Perhaps we are not mistaken in supposing that she was being fitted for a new career and wider usefulness, but it was for a service nearer the Master, and in a higher and brighter world. We remember the words of our Saviour, "Father, I will that they whom Thou hast given me be with me where I am." Perhaps the reason why so many who seem specially fitted for usefulness on earth are mysteriously taken from us, is because they are also specially fitted for Heaven. Thankful that we have known Mrs. Douthwaite on earth, let us say with perfect confidence in God's goodness and wisdom, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And may the memory of her life and the hope of meeting her again in our Father's house above be another link to draw us nearer God and heaven.

I have hitherto spoken only of Mrs. Douthwaite's outward life. A sketch of what she was would be very imperfect without reference to her inner life, of which the outward was only the spontaneous expression. It was evident to all who knew her that her life had its spring in vital union and communion with God. She was devout but not austere, conscientious but free and joyous. Her piety was

deep but noiseless, unobtrusive but all pervasive. It was such as in a remarkable degree fitted her for living in and mingling with the world, at the same time distinct from and above it. It was such as did not repel but attract. She was indeed a "living epistle," bright, cheering, elevating. Her days as they passed began with cheerfulness and song, were continued with joyous work, always happy and making others happy, and ended, as her life did, in peace.

When taken ill she had a presentiment that she should not recover. She was, however, perfectly resigned. When asked only a short time before her death, "Are you happy?" she replied, "Oh so happy!" When asked "Why?" she said, "Jesus is with me. He is always with me. He will never forsake me." In speaking to her husband of their most happy married life she exclaimed, "Twelve beautiful years!" She evidently meant happy years, pleasant in the retrospect. In another sense they are beautiful years for us to look upon. Twelve years of united work in Christ's service,—she almost a stranger to sickness or physical pain. Then came three short works of pain and weakness,—weeks in which she was brought into closer sympathy and communion with Him who was made perfect through suffering, and then Eternity,—forever with the Lord.

Dear friends, how shall we who are left for a little time best profit by the life and example which I have so imperfectly sketched? As we desire that death should be gain to us, we must live in, for, and with Christ. Without, and apart from Him, life, happiness, worldly success, are all fleeting and delusive. Oh! to understand and appreciate rightly Christ,—the glory of His person; the perfection of His work; the fulness of His grace! To know the power of His resurrection, the fellowship of His sufferings, and to be made conformable to His death. To have that faith in Him by which, though dead, we shall live, and living and believing in Him shall never die.

Chefoo, May 14th, 1887.

IN MEMORIAM.

MRS. LILLIE HAPPER CUNNINGHAM, of Canton, China, entered into rest Dec. 9, 1886—

Beloved friend! They tell me thou art gone,
Gone home to God; thy faithful work is done,
The record of thy life on earth complete.
Into the city, through the gates of pearl,
Thy ransomed soul has entered, there to be
“Forever with the Lord.”

Fond Memory turns, with tender, loving touch,
The pages which the passing years have traced—
The story of a life of trusting faith;
Of cheerful, patient hope, enduring love—
Fit prelude of the brighter life in heaven,
Which now is thine.

So early called to rest!
And earth had much to claim thee longer here:
The home thy presence blessed, the little one
To train for heaven, the souls to win for Christ,
The work thou hast so loved—to lead from paths
Darkened by sin and error to the light,
The weary, wandering, sinning, hopeless ones.
Yet, though thine earthly life was glad and bright,
Still heaven is brighter. On that blissful shore,
Earth's weariness thou never more shall feel;
Sickness and pain are now forever past,
And, faithful unto death, thou hast received
The crown of life.

No sad farewells were thine,
Death sent his kindly angel, Sleep, to close
Thine eyes in peaceful slumber's soft embrace;
So hushed to rest, to bear thee gently home.
How blest! unknowing, thus to pass
From the fond, loving care of earthly friends,
To angels waiting for thee on the other side;
To fall asleep on earth, and wake in heaven;
And while the voices of the loved of earth
Still lingered in thine ear, to wake and hear
“The voice of harpers harping with their harps,”
And listen to the song the angels sing,
And know thy loving Savior's welcoming voice.
Such bliss was thine—for thee death had no sting:
So hath he given his beloved sleep.

No anxious thought was thine.
The sorrow that has fallen on thy home,
Cast not its shadow o'er thy upward path.
We know not yet the measure of the joy
That fills thy raptured soul; but this we know—
That thou art satisfied, and blessed.
Into the bright realms of thy heavenly home
Our thoughts know not the way to follow thee.
We cannot see the glories thou dost see,
Nor hear the sounds that fall upon thine ear,
Yet even there our love enfolds thee still;
And while our tears fall fast, we can look up
With thankful hearts, rejoicing that such lives
As thine are given to bless this sinful earth.
Memory will keep through all the future years,
With faithful care the treasures of the past,
While Hope lifts the dark cloud that casts its shade
Over the present, and beyond we see
The sunlight shining on the other shore—
There we know thy welcome waits our coming.—HATTIE NOTES

Correspondence.

ANNUAL MEETING OF THE A. B. C. F. M. MISSION, SHANSI.

THE Shansi Mission of the American Board began its regular annual meeting in T'ai-ku, Sunday, May 8th, 1887.

The annual sermon was preached by Rev. D. H. Clapp, from 2 Cor. iii: 17, his topic being "The Law of Christian Liberty."

Plans for the work of the coming year were discussed and adopted, largely influenced by the prevailing opinion that for the present the work before the mission is thoroughly to evangelize this part of the plain and adjacent mountain districts by preaching the gospel widely and selling books and tracts.

The retiring chairman read a paper on "Opium refuges as a missionary agency," and the mission decided to establish at least two such refuges during the coming year, one at each of its stations. The opportunities for successful missionary work among the women are unlimited, and it is confidently expected that one or two young women will join the mission this year for the purpose of pursuing this branch of the work.

The practice of using tobacco and wine was discussed, and the following resolutions were adopted: "Inasmuch as the use of tobacco and wine is very common in China, and as it devolves upon us as Christian missionaries to set an example of sobriety and cleanliness as well as Godliness, remembering that we are temples of the Holy Ghost and that our example on these points will eventually have a considerable influence on our work in China, Therefore, "Resolved: That we discountenance the use of wine as a beverage and of tobacco in any form; that we will do our utmost to discourage their use especially by our servants and by our native Christians. Resolved: that we cannot heartily welcome to our ranks as a co-laborer any one who uses tobacco, or wine as a beverage, and that we request the Prudential Committee not to commission any missionary to Shanse, whether clerical or otherwise, who is not willing to comply with the letter and spirit of these resolutions."

The meeting was pronounced especially interesting by all present. A series of prayer meetings held every evening for a few days preceding the meeting prepared the way, so that before we came together we had the earnest of God's presence in the blessings already received. The meeting closed with a consecration service and we separated, each one feeling that He whose presence gives courage and promise of successful labor had been with us.

FRANCIS M. PRICE, *Secretary.*

NEWS FROM HUNGTUNG, SHANSI.

MR. D. E. HOSTE (C.I.M.), Hung-tung, Shansi, writes on April 28th of the conference and baptisms reported in our last number. The following extract will be read with interest:—The most striking testimony of all was that of a man named *Fan-Erh-Yu*, who lives in a village 15 *li* to the S.E. of here. From childhood he had always been careful and correct in his conduct, and as he grew older the desire to attain to a higher standard of virtue deepened into a fixed longing. He resorted to the usual devices of the human heart for attaining to this, and his name for benevolence and well-doing spread through his immediate neighbourhood. Though others praised him, the Holy Spirit was deepening conviction of sin in his soul. He decided to “leave the dusty world and cultivate the practice of virtue.” At this time he was a young man and his female relatives would not hear of his taking this step of becoming a recluse. A compromise was effected, he consented to live with his wife and family till he reached the age of 30, when it was agreed he should leave all, and become a hermit, thus having leisure to attend to the salvation of his soul. Meanwhile he attached himself to one of the many religious sects in this region, and continued to live a life of great strictness. He had heard of the Gospel from some of our brethren who live in his village and the surrounding neighbourhood, but appears to have been uninterested in what he heard. Last year the news that there was in this city a place where a doctrine, said to be very good in its teaching, was being promulgated reached his ears. Accordingly one Sunday last December he came in and sat through the service. Mr. Stanley Smith conducted the meeting and spoke on the words of the Lord, “Except ye be converted and become as little children ye shall in no wise enter into the kingdom of God.” The Holy Spirit sent the word home into the man’s heart, and next morning he came full of eagerness to hear more. After some hours of conversation with him, Mr. Smith asked him if he were willing then and there to receive the Lord Jesus Christ as his Lord and Saviour. He said, “Yes.” They knelt down and the matter was settled. Since then he has been growing in the knowledge of the Lord and was baptized at the conference. Now comes the crowning blessing. He had been feeling that baptism was a very solemn rite, and felt the deep responsibility that rested upon him to devote himself wholly to God and His service, and appears to have had a season of consecrating himself fully to the Lord. Well, the afternoon after his baptism, he, whilst sitting by himself, received a most definite baptism of the Holy Spirit. Naturally a very quiet, rather silent man, he now in his village is

preaching away and publishing the news of the Gospel. As he walked home, a carter offered him a lift, which he accepted, and then preached the Gospel to the kind carter, who then and there believed in the Lord. The other Christians were alarmed at his manner, for he did not eat or drink, and prayed and preached much. They feared he was under some oppression of the devil! On our getting the news we set out to the village, and I feel quite sure that it is God's work. His manner is perfectly clear and collected, but there is an intensity and earnestness, especially in his prayers, that would convince much more sceptical people than oneself. What is the most cheering feature of this case, is the simple, clear faith in a crucified Redeemer. Ah! it is glory indeed to see this dear man's joy and love, and wonderful enlightenment in the things of God! It is just another call to one to preach the Gospel of Christ, to have faith in it as the power of God unto salvation."

T'SINGKIANG P'U.

DEAR DR. GULICK,

It may be of some interest to yourself and your readers to know that we (the S. P. M.) have just rented premises in this city with the view of occupying it as a new centre for mission work. The people are very friendly toward us, and have in various ways given expression to this kindly feeling.

This city is an excellent centre for work. It is only a few days from Chinkiang by water, and from this place various and excellent cart roads lead off in various directions northward. This station will also form a connecting link between the work in Shantung and Central China. It is proposed to occupy it in the autumn.

Yours truly,

A. SYDENSTRICKER.

OPIUM PILLS.

TO THE EDITOR; DEAR SIR:—

On the subject of treating opium patients, is it not of the highest importance that the much abused system of encouraging native brethren to sell "opium pills" come to an end? Many of these good brethren have had their spiritual usefulness almost, of not quite, ruined, though they have made money readily enough, and have not failed to give some proportion of it to the various missions to which they belong. Is it not true now beyond a doubt that the best way to treat opium patients is at once to cut off supplies of the drug in all its forms and "treat the symptoms," which, though disagreeable, are not dangerous? I for one shall be glad to see this subject discussed.

Yours, MISSIONARY.

Our Book Table.

WE have received two volumes of Old and New Testament History, published by the Basel Mission, Hongkong, 1885, under the general title of 聖史記;—269 and 139 leaves.

This is a well gotten up work, printed in large type; from blocks, on good paper, and bound in blue cloth. There are a number of good maps and a few drawings, and at the end of the first volume a valuable chronological table, though we confess to some confusion in regard to what system of chronology is used. From Adam to the Flood is given as 1,656 years; and from the flood to the calling of Abraham, 427 years,—which is the usually accepted chronology according to Usher. But from Adam to Christ is given as 4,225 years.

The work is a translation from the German, the original having been prepared by Prof. Kurtz, D.D., of Dorpal. The style is simple and intelligible *wén-li*, and the chapters are divided into sections, most of which are followed by a few lines of "collateral instructions," 旁訓, which make the work valuable for the special purpose for which it was designed, viz., the instruction of theological students. Price, 30 cents for the O. T. Vol., and 20 cents for the N. T. Vol.

— F.

MR. WALTER C. HILLIER, Chinese Secretary to H. B. M's Legation, Peking, has put all who are interested in Government of China under obligations by his new edition of the *List of the Higher Metro-*

politan and Provincial Authorities of China, corrected to Dec. 31, 1886. It is an invaluable assistance to any one wishing to know the present working force of officials in China. It is sumptuously gotten up by *Kelly and Walsh*—the only draw-back being, perhaps, the large quarto size of its pages.

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THE *China Review* for January and February is enlivened by more than usually various and interesting Notes and Queries, Replies, and Notices of New Books.

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DR. EITEL'S *Educational Report for 1886* is before us. It would seem that the highest number of scholars in Hongkong was attained in 1884, when there were 5,885, and that their number has remained about stationary since, there having in 1886 been 5,844. The proportion of girls has been increasing since 1873. More school accommodation is needed for native girls, though the present grant-in-aid scheme will, it is thought, gradually supply it. Dr. Eitel says this scheme does not, however, meet the needs of schools for European children. He now advises the dropping of Chinese studies from the so-called Central School, and says that the fees for attendance on this school might well be increased. The Report concludes by drawing attention to the danger common to modern education of "over crowding the professions that depend upon the mind as distinguished from those dependent on the hand."

Editorial Notes and Missionary News.

PROTESTANT REPRESENTATION IN PEKING.

It has been suggested that, as the Vatican is proposing to be represented in Peking by a special Legate, for the protection of Roman Catholic Christians, Protestant Missions should also be represented. To this a two-fold reply may be made.

In the first place, from the very nature of Protestant Principles, no such political representation is needed by Protestant Missions as is proposed by the Head of the Roman Catholic Church. We would disconnect our work as far as possible from all diplomatic and political complications. The various members of our different missions are ever amply content to be represented before the Chinese Government in all civil relations by the ministers and other authorities of their several nationalities; and it is seldom, if ever, that our work will be unfavorably affected by the suspicion on the part of the Chinese that this is working to the political advantage of our several nationalities. Nothing more than this is desired, and nothing different can be accepted. Sufficient for all Protestant missions will be the protection accorded to subjects, or citizens, of friendly nations in treaty relations with China, and one would think that this must be the final out-come of the triangular struggle between France, the Vatican, and the Tsung-Li Yamén. We cannot but hope that it will strengthen the hands of China to be fully sustained in this matter by the perfect un-

animity of all Protestant Missionaries and their Representatives.

But, in the second place, matters of a general nature occasionally rise in connection with Protestant Missionary work, regarding which it might be well to present to the public, or to the representatives of our several nationalities, the united thought and wish of Protestant Missionaries in China. To meet this need we would draw attention to the Evangelical Alliance of China, whose centre is in Peking, as furnishing a most efficient and sufficiently representative medium of expression. This organization has already, on different occasions, acted most opportunely. In March, 1885, the President and Secretaries of the China Branch of the Evangelical Alliance addressed the American, British and German ministers resident in Peking, regarding the Anti-Christian Riots in the Province of Kwangtung, as will be seen in *The Chinese Recorder* for May of that year. And again, in July, 1886, they sent out a suggestion for United Prayer for the young Emperor, then soon to be enthroned,—a call that was largely responded to in all our religious circles.

The China Branch of the Evangelical Alliance was formed in May, 1884, so that, in advance of Papal Action, we had a representative organization in full conformity to Protestant Principles, and adapted to all the requirements of our case. When the General Conference of Missionaries shall take place, the

present tentative organization may be made more complete and permanent; but long in advance of that time, we doubt not that it will have shown itself to be very satisfactorily useful.

THE QUEEN'S JUBILEE.

WE have no sufficient space for chronicling the various items of interest connected with this world-wide event. Not an open port on all these shores but celebrated the event in some becoming way. The thronging crowds of Chinese that in many cases, particularly in Hong-kong and Shanghai, witnessed the religious worship and the various civil, military and naval demonstrations, no doubt received ideas regarding the civilization and patriotism of foreign nations generally, and of England in particular, that will be among the most valuable results of the Jubilee.

It was especially inspiring to know that the day was being observed so widely throughout the world, and that, too, by many peoples other than the native English; and the thought cannot be repressed that it needs but a little more widening of the circle to render it possible for all the world to join in the great universal celebrations that will in due time be observed, when Christianity shall have drawn all nations into one brotherhood.

MEDICAL REPORT.

THE Report of the *Medical Missionary Society in China* for 1886 is a pamphlet of 44 pages, to which we can devote but a few lines though deserving of much more. Drs. J. G. Kerr and Mary W. Niles have had charge of the Hospital and Dispensary work in Canton,

while Dr. Jos. C. Thomson reports on the Dispensary at Yuen Kong, and Dr. H. M. McCandliss on the Hospital at Kiung-chow, Hainan. The total number of surgical cases at Canton was 2,233, and wood-cuts representing two of the worst cases are given. There are sixteen medical students, who pay from \$10.00 to \$20.00 a year for instruction, and who meet their own expenses except when employed in dispensing medicines. Besides Drs. Kerr and Niles there are four native instructors—the instruction having been altogether in the Chinese language. Dr. Thomson reports 6,044 out-patients, and 293 surgical operations, mainly minor, at Yuen Kong. Dr. McCandliss reports 12,127 out-door patients, and 984 surgical operations at Kiung-chow. Dr. Thomson gives a valuable Addenda to the "Calendar" of Report 1885.

PRESBYTERIAN MISSION IN FUKIEN AND FORMOSA.

THE Report of the *Foreign Mission of the Presbyterian Church of England* for 1886, tells of 360 adults having been added to the membership of the church during the year. The features to which especial attention is called are "the manifestations of missionary zeal on the part of the native church, and the growing attention paid at the same time to attaining, so far as this is yet possible, an independent position in regard to self-support." Amoy was the first centre to move in carrying the Gospel to their own countrymen, and the church in Formosa has set its face to similar work, having raised \$160.00 and sent two native missionaries to the Pescadore Islands. An Imperial Commissioner has been sent to

Swatow with power "to punish offenders of all kinds; and no matter when the alleged offence was committed, in some cases as far back even as thirty years ago, the alleged offenders are dealt with in a most summary way." This occasions much anxiety, for "though no crime may have been committed by the Christians since their profession of Christianity, yet they might have been involved in former years in the incessant clan-feuds that are the curse of China, and in consequence they are liable to suffer like other Chinese subjects for their conduct." Prayers are asked for the native Christians and the missionaries.

NORTH CHINA TRACT SOCIETY.

WE notice with pleasure the *Annual Report* of this Society for the year ending March 31st, 1887. The distribution from the depository has during the year been 93,370 tracts and books, and the total expenditure \$2,522.84. The London Tract Society contributed \$1,500.00 and the American Tract Society \$359.94, while \$507.82 have been realized from sales, and \$148.03 were from contributors and members. The Sunday School Lesson Papers have been continued with increasing favor, a new and revised edition of Dr. Martin's Christian Evidences has been printed, also Dr. Nevius' First Lessons for converts, and several new tracts. The Report concludes with the following paragraph:—"The Bible and Tract Societies have a glorious opportunity, at this period of the history of China, of filling the land with the word of God, and with the explanation and application of Christian truth to the Chinese people.

These Societies are in advance of the infidel literature of the west, in advance even of secular literature. How important that they should embrace their opportunity, and press on vigorously to accomplish their great work."

THE OPIUM TRADE.

Dr. JAMES L. MAXWELL, formerly of Amoy, makes the suggestion in a recent letter to the *Presbyterian Messenger* that this "Jubilee Year" should give new impulse to the agitation for the absolute "cessation of the opium trade" of British India, by which £7,000,000 profit is made annually from this heathen land, thus making it in very deed a year of "proclaiming liberty," of "loosing the bands of wickedness," and of "breaking every yoke." And we see that Dr. Dudgeon has stirred the Society for the Suppression of the Opium Traffic to plan for "concerted action against the opium traffic amongst missionaries in India and China"—the reports of which have only reached us through the unappreciative report of the London Correspondent of the *North China Daily News*.

Missionary News.

THE *Friend*, of New York, gives a portrait of Chang Kum Sing, who was converted in that city, and has returned to his native city of Canton for missionary work.

OUR Friend, Mr. H. W. Murray of the Scotch Bible Society, is deservedly honored with a very good likeness in the *Illustrated Missionary News*, and by a sketch of his work among the blind by Miss C. F. Gordon-Cumming.

THE Margaret Williamson Hospital, Shanghai, has recently been reinforced by Miss Elizabeth C. Andrews, who comes as a trained nurse; and we learn that another lady physician will be sent out the coming fall to be associated with Dr. Reifsnnyder. Henry Ward Beecher's Church has provided a bed in this Hospital, as a memorial of their late pastor.

A LETTER by T. H. Yun, a Korean student in the Anglo-Chinese College, Shanghai, confessing his faith in Christ, is published in a home paper. In March of this year he was baptized, and is maintaining a good profession.

THE interesting movement toward union in the Churches of Presbyterian and Congregational order in Japan, to which we alluded in our last issue, seems to have taken quite a practical shape. Certain preliminary concessions have been made by the bodies representing the two orders of churches, taking the Apostles' Creed, the Nicene Creed, and the nine Articles of the Evangelical Alliance as the basis of Doctrine, and a modification of the Presbyterian and Congregational systems as the Polity. The whole matter has been referred by each body to a Committee of ten of its own members, consisting of natives and foreigners, who are to confer with the Committees of the other body to prepare standards of Government and Doctrine, for further consideration. So important a step must receive the sympathetic interest of all who love the church of God, and prayers will be widely offered that wisdom from on high may guide the whole movement.

THE *Evangelist* of April 14th publishes a letter from the native Christians of the Presbyterian Church of Tungchow-fu, Shantung, accompanying a gift of \$30 toward the debt of the Board of Foreign Missions in America.

IN common doubtless with many others, we have received the four Gospels in Easy *Wen-li* prepared by Bishop Burdon, and published by himself. They are based on the Mandarin version, and the general principles of translation are those in which the Bishop and Dr. Blodgett are agreed. These Gospels are, however, as we understand it, the product alone of Bishop Burdon's studies. They were prepared in the first place for use in his own field, and are now given a wider circulation as a contribution toward an Easy *Wen-li* version of the Bible.

REV. DR. HENRY M. SCUDDER has resigned the pastorate of Plymouth Church, Chicago, and sails soon for Japan, where he has a son and a daughter in the missionary work, and where he proposes to spend the rest of his public life in volunteer missionary work—as he began it. —*Exchange*.

It is announced in *Zion's Herald* that Rev. F. Ohlinger, of the Methodist Mission, Foochow, is to be transferred to their West China Mission.

WORD has been received from Rev. V. C. Hart that he has rented premises in Chungking, Szechuan, and that the authorities and people seem to be favorably disposed.

On the 21st of June, the first number appeared in Shanghai of a boys' newspaper called *Our Leisure Hours*, which the *North China Daily News* intimates is perhaps intended as a Roman Catholic "antidote to the numerous journals published by the Protestant Missionaries here."

FROM a letter of Rev. W. McGregor to the *Presbyterian Messenger* we learn that efforts to purchase a site for Dr. Grant's Hospital in Chinchew have failed through the opposition of certain of the *literati*. The owner of the land was thrown into gaol on charges of having engaged in gambling, which, however, were withdrawn as soon as he promised not to sell or lease the ground to foreigners.

THE Sultan of Johore granted Mrs Leavitt an interview, and while fully concurring with her views on total abstinence, regretted that not a few Mahometans had learned to drink, and were not ashamed to own it. He, however, is a good Mahometan.

A-TOTAL ABSTINENCE SOCIETY was started at a meeting of the boys of the Foochow Church Missionary College, China, in June last. Two hundred Chinese, mostly adults, are now members.

MR. T. AHOK, of Foochow, the well known Christian merchant who has done so much for the native church in various parts in China, has, during the past two months, been at Singapore, where we learn he has given himself heartily to Christian work, and has been the means of reaching some of the well-to-do Chinese merchants and ma-

king them acquainted more or less with the truths of Christianity.—It would be well if merchants, both Chinese and others, would employ their time thus, while attending to the many and pressing claims of business. Mr. Ahok visited and worked heartily in connection with all those engaged in work among the Chinese, and gave \$250 towards helping the Chinese of the E. P. M. to build a new church at Bakit Timah.

THE Rev. JOHN MARTIN of Fuhning (C.M.S.) has returned from an itinerating journey, and sends to the secretary of the Children's Scripture Union 124 new members for the Bible reading unions as one result of his journey. We are informed by the Secretary that cards are printed for the C.S.U. in 28 languages this year. Surely it is a cheering thought, and a bright augury for the future, that so many thousands of dear children of many nations and tongues are joined together by this happy bond of fellowship—the daily reading of the self-same portion of God's precious Word.

DR. WESTWATER writes from Mookden that he hopes soon to be settled in Haichêng, a city about forty miles north of Newchwang.

A CHURCH of twenty-two members has been formed at Lienchow by Rev. B. C. Henry, of the Presbyterian Mission, Canton, nearly all of whom have been received this year.

MESSERS. McCLOY and REINHART of the British and Foreign Bible Society have had a successful trip from

Pak Hoi to the West River and thence to Canton.

DR. HAPPER announces that he has now received over \$100,000.00 for his proposed Christian College in China, which ensures its being commenced; but he asks for yet more. The *New York Evangelist* has received through Rev. B. C. Henry a very remarkable petition from over four hundred Chinese officials, gentry, scholars, merchants and others, to the trustees of this college, asking that it be located at Canton. Ten of those who signed are members of the Imperial Academy, eleven are Metropolitan graduates, and more than one hundred and twenty have the degree of A.B. and A.M. These petitioners say in conclusion that they express "the united statement of all the gentry in the province of Quang-tung,"—which are estimated as over 120,000. Who can say that China does not move?

THE anniversary meetings in connection with the China Inland Mission were held May 28th, at the Mildmay Conference Hall. From the report it appeared that the number of missionaries in connection with the society was now 172, beside 43 wives of missionaries. There were also 117 paid native helpers. The number of stations 52, and out-stations 56. The work was now being carried on in 14 provinces of China proper. During the past year 22, and since the commencement of the present year 26, new missionaries had been sent out. The receipts for 1886 had amounted to £23,097, which sum was nearly entirely due to donations and subscriptions. The satisfactory state of the finances was further shown

by the fact that from January until now the income had exceeded that of the same period in the previous year by £2,000—*London and China Express*.

THE *Chinese Times* reports the closing exercises on the 10th of June, of the "Wiley Institute," under the Methodist Episcopal Mission, Peking, as being very creditable, "the students having acquitted themselves well, and in a few cases showing remarkable progress."

MR. YUNG WING has been elected President of the Hartford Congregational Club, Connecticut, U.S.A.

THE Catalogue of Books, Tracts, &c. for sale at the Presbyterian Mission Press, Shanghai, is a pamphlet of 45 pages, containing 872 items. Besides the publications of the Press, we find here the issues of several of the Tract Societies in China, the publications of the School and Text Book Series Committee, and many purely Chinese books—making a large and various assortment.

FROM a table prepared by Rev. H. Loomis, of the "Statistics of Missionary work in Japan" for 1886, we learn that there are 326 missionaries—222 of whom are married men and women, 17 unmarried men, and 86 unmarried women. The total of adult membership was 11,151; the number of organized churches was 119, of which 63 were wholly self-supporting.

Miscellaneous Items.

THROUGH the exertions of Mr. A. J. Little a company has been registered and the capital obtained to con-

struct a steamer for service on the Yangtze between Ichang and Chungking.

THE Railway Extension from Lutai to Taku and from Taku to Tientsin has been sanctioned by the Viceroy, but foreigners will not have the contract for building it.

THE China grass plant is now cultivated successfully in the neighbourhood of Lausanne at an altitude of 1,706 ft. by Professor Schnetzler, although it is a native of China and Sumatra.

AN hundred and sixty junks were during March being loaded with tribute rice from Central China, still leaving 100,000 piculs to be shipped by steamers.

THE cultivation of opium in Tongking is, according to the *Avenir*, engaging the attention of the Government, and the experiments made thus far have proved successful. A European (Mr. Frederick) and several Hindoos were brought from India in December last for the purpose of introducing the cultivation.

THE officers and crew of the U.S.S. *Omaha* have subscribed no less a sum than twelve hundred dollars for the relief of the injured and of the families of those killed by the explosion of a shell at Ike Island, near Nagasaki. A subscription list is also being sent round the other ships of the U. S. Asiatic Squadron.

By the arrival at Shanghai on the morning of April 3rd, of the s.s. *Wuchang*, the number of British vessels entered at this port since it

was opened to trade was brought up to 30,000.

THE formal commencement of practical Gold Minery on foreign methods, was at Pingtu, East Shantung, on the 25th of March.

THERE are said to be upwards of fifty foreigners at present in Seoul, comprising officials in the legations, consulates, and mint, teachers, and missionaries.

THE French Chamber, on the 11th February, inserted a clause in the budget of revenue introducing the protectionist system for all imports from the 1st of June not coming from France to Cochinchina, Cambodia, Annam, and Tonking.

A CORRESPONDENT of the *Shén Pao* says that Viceroy Li has ordered the construction of a telegraph line between Tientsin, Kalgan, Warga, Kiachata.

A TELEGRAPH line has been sanctioned between Yunnan and Tongking.

APPLICATION has been made to the Treasury Department for the free entry at San Francisco of a *joss*, for a *joss house* in San Francisco. Free entry is claimed on the ground that the *joss* comes under the classification of images and regalia for religious associations. The *joss* is 150 feet long, and is composed of wood, paper, tinsel and metal.—*New York Evangelist*.

SEVERAL experimental trips were made upon the Peak Tramway, at Hongkong, on the Queen's Birthday, the 24th of May.

THE Chinese Government has granted the exclusive privilege to an American syndicate of using the telephone in China for thirty years.

CHINAMEN in New York city are being organized into Knights of Labor. The Victor Hugo Labor Club, with Sam Wee, a grocery clerk, as master workman, and the Patrick Henry Labor Club, with Lee Sah, a cigar maker, as master workman, have been organized; and a third local assembly is in process of formation.

HONG YUEN CHANG, a young Chinaman who went to school at Hartford, to college at New Haven, and to the Columbia Law school in this city, on applying to become a lawyer of the Supreme Court, was refused admission as being an alien, and the Court held that he could not be naturalised, as he was neither white nor black. A Special Act of the State Legislature in his behalf, to overrule the impediment, passed the State Assembly this week, and now goes to the Senate.—*New York Paper*.

A PAO-TING Fu correspondent says that land is being selected for a railway between that city and Tientsin.

THE *Hupao* says that the Foreign Board has handed in the names of over 20 officers willing to serve abroad, including one Hanlin who is on the roster for an envoy's post.

THE *Shunpao* says that the Tsung-li Yamen and the Japanese Minister at Peking are consulting about the

revision of the treaties now existing between the two countries.

THE jinricksha continues its triumphant progress. From Shanghai to Singapore, even to Burmah and British India, port after port has fallen under its sway, and now, as we have recently learned, it has spread to Deli, and 'rickshas are running in the streets of Medan. What may be called the northern loop line has now been extended from Tientsin to Peking, and we have the unusual spectacle of some half-dozen 'rickshas plying for hire in various parts of the city.—*The Chinese Times*.

UNDER special decrees from Madrid Schools of Art and Industry have been established in Manila, and a subsidy of \$33,000 a year has been granted by the State towards their maintenance. The technical schools, probably the first of their kind in the east, provide for the practical and theoretical instruction, by qualified masters, of classes for joiners, turners, tinsmiths, carpenters, locksmiths, masons, shoemakers, printers, lithographers, *et hoc genus omne*. We further read that the Art pupils, drafted from the elementary schools, will be taught designing, drawing and sculpture. It is to be hoped that music is also provided for, although no mention is made of it in the summary of the curriculum. The pupils will be further encouraged by the fact that the most successful will be sent to Spain to complete their studies, at the government's expense.

Diary of Events in the Far East.

May, 1887.

19th.—The third anti-missionary riot in Chinanfu, Shantung, terminating, as the previous riots had done, without harm to any one.

26th.—A memorial in *Peking Gazette* regarding the drainage of Peking.

30th.—The foundation stone of the new Roman Catholic Cathedral, replacing that at Peit'ang, laid with much ceremony, Marquis Tseng representing the Tsung-li Yamen.—The Korean Treaty with France, which was concluded June 4th, 1886, ratified at Seoul.—Wreck of the German Mail s.s. *Oder* on Socotra; no lives lost.—Contract signed between the Governor of Formosa and Messrs Jardine, Matheson and Co., for a railroad 80 miles in length between Tamsui and Changhua the Capital.

June, 1887.

1st.—The new Opium ordinance between Hongkong and China comes into force.

4th.—Destruction by fire of the schooner *Wilhelm Mayer*, at Taiwanfu.—The Tecal Volcano in Mindano active.—Death of Mr. Derrick, Engineer of the Shanghai Electric Co., from contact with the electric machinery while under the influence of liquor.—Death of a Chinaman in Shanghai from blows given by Policeman Huckins while excited by liquor.

16th.—Policeman Huckins acquitted of murder by a jury, but subsequently sentenced to two years imprisonment for man-slaughter.

18th.—Loss of the s.s. *Benledi* on the White Rocks, off Swatow.

20th.—Dr. E. C. Lord, Baptist Missionary, Ningpo, celebrates the close of his 40th year in China.—Ching Asam, the fellow-victim with Leong Afuk, at Hongkong, after being liberated by the British Court, and being again arrested at the instance of the Chinese Authorities, was refused a writ of *habeas corpus* and *certiorari*.

21st.—The semi-centennial of Queen Victoria's Accession to the British throne celebrated by British residents and many others in all the open ports of China and Japan.

22nd.—The Chinese Emperor worships at the Temple of the Earth, Peking.

25th.—The processions and illuminations at Shanghai, in celebration of the Queen's Accession to the throne, which were postponed from the 21st in consequence of the rain.—Serious floods in the regions of Hangchow, Wenchow, and Foochow.

Missionary Journal.

BIRTHS.

At Tsing Chow Fu, April 12th, the wife of Rev. T. B. DRAKE, English Baptist Mission, of a daughter.

At Shanghai, July 2nd, the wife of Rev. J. N. B. SMITH, American Presbyterian Mission, N. of a daughter.

At Shanghai, July 3rd, 1887, the wife of Mr. JAS. WARE, American Bible Society, of a daughter.

MARRIAGES.

At the Chapel, Han Chung Fu, Shensi, on the 15th March, by the Rev.

Wm. Wharton Cassels, A.B., CHARLES FREDERICK HOGG, Belfast, Ireland, to SARAH MUIR, Blackheath, London, both of the China Inland Mission.

At the British Legation Church, Peking, June 16th, by the Right Rev. Bishop Scott, MR. W. T. BEYNON Kwei Hua Cheng, to Miss EMILY TAYLOR, Chefoo, both of the China Inland Mission.

DEPARTURE.

FROM Hongkong, May 24th, Miss M. A. BUZZELL, of the American Baptist Mission for U. S.A.

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